A

SERMON

Preached at

Bugbrook in Northamptonshire, May 15. 1642. upon the collection for *Ireland.*

Condemned in the Morning, in the Church, before the whole Congregation for Popery: and in the afternoone there, for having many lyes in it of a high nature.

Published by the Authour in a just vindication of himselfe from that unjust scandall.

Psal. 101. 7.

He that worketh deceit, shall not dwell within my house: he that telleth lyes, shall not tarry in my sight.

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To the understanding Reader.

Judicious Sir:

I Protest I doe even blush to thinke how I shall bee censured for publishing (in this printing time) this tumultuary exercise of mine, opus unius aut alterius diei, (longer time I could hardly afford my selfe, it being my usuall custome to preach twice every Lords day, as I did then) but I am as it were forced to doe it, in respect of my people committed to my charge, and in tendernesse to mine owne reputation, but especially for the honour of Gods truth, and the Gospell of Iesus Christ. For presently after I had read the Act for the contribution towards the reliefe of our poore distressed brethren in Ireland, and ended this Sermon concerning it, before I came out of the Pulpit, it was said that it might have been

preached at Rome; and after the end of my afternoones Sermon, I was told, that I had spoken many lyes that morning in the Pulpit of a high nature, for which I should be made to bee ashamed. Now if these words should settle a beleefe in any of my Parish (which they might, if I should silently passe them over) I may aske the question with the Prophet, Who will beleeve our report? How can my doctrine edifie, or my Sermons benefit my auditors, or who will credit me? how must I be disesteemed by those amongst whom I live? For the Scripture saith, That the ancient and honourable man is the head: and the Prophet that telleth lyes is the tayle. Lastly, how is God dishonoured, when his sacred Message shall openly be called a Lie? If I should passe it over in silence, were not this to suffer Gods glory to be turned into shame? When you have read it (which is soone done) I beseech you tell me whether I have deserved such ill language as was given me publiquely for it, or for such kinde of preaching to be called a papisticall Priest, as they usually doe; I have not added nor diminished a word of that I spoke in the Pulpit, which

Esay 53.1.

Esay 9.15.

Psal. 4.2.

which if I should doe, I must looke to heare of it with a witnesse, for there are those who take notes of all I say, God grant with better hearts then the Scribes and Pharisees heard our Saviour, and not with purpose to have me arraigned, as at the last day, for every idle word.

I am sure of it, when I have laboured in Gods vineyard with all my strength, and sincerely taught the sacred truth of his holy word, endeavouring to enfeeble the hands of wickednesse, by exciting unto workes of holinesse, piety, and obedience to the Law.

The bold Antinomians have cryed me down for a false Prophet (and all others who of late have walkt in the same path, have beene condemned, one of them called openly, *A cursed Preacher of the Law.*)

Besides, when I have otherwise faithfully done my duty in my place, according to the Law establisht, I have publiquely in the Church beene rebuked, and told of an Order to the contrary in the Parliament (of whose wisedome and justice I have such confidence, that I will ever be ready to pay unto it that duty and obedience which wee

all owe unto it) which they could not produce, and upon search I have found that there was no such thing.

My usage hath beene such, that some of my enemies have wondred how flesh and blood (as I have beene informed) was able to beare it, and truly without the great blessing of God, illius oneri succubuissem.

I have suffered so often, and so many words of diminution, and disparagement, that they have beene the cloathing that I have every day put on; I have publiquely beene used so contemptibly, that in mee the profession suffereth. And privately I have beene smitten by the tongues of those from whom I thought I had deserved encouragements.

My words have beene altered and changed, some left out, and some put in, as much as would serve for a calumnie, and no more, and taught to speake a new thing from the scope of my intention, and then fastned and fathered on mee, as naughty persons lay their bastards at honest mens doores. So I may truly say with David, That is laid to my charge which I knew not.

And

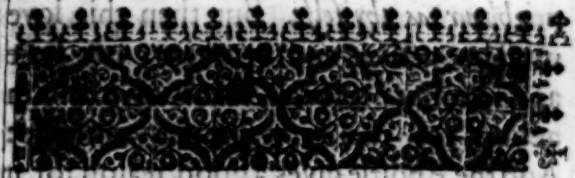
And to heape up affliction upon affliction, without any pitty to my weake and ſickly body, they unmercifully demand more then the full tale of bricke, and yet ſome of them afford me little, ſome no ſtraw at all. Exod. 5 7.8.

And notwithſtanding all this, I have given all fitting reſpect to the perſons of all, although I have hated ſome mens indiſcretions and errors: I have done curteſies to ſome of them even againſt their wills, that ſo by my well doing I might put to ſilence *(according to the advice of Saint* 1 Pet. 2. 15. Peter) the ignorance of fooliſh men.

And that I might make it appear to the world, Act. 24. 16. that I have laboured to have a cleare conſcience void of offence both towards God and towards men: *that ſo at the laſt day (when no colours ſhall do us good, when no cloake of holineſſe ſhall cover our malice and hypocriſie, for we ſhall be judged naked) by the merits of my Saviour, and faith in his blood, I might ſtand innocent before the great Tribunall of Ieſus Chriſt, in whom I ſhall ever profeſſe my ſelfe to be*

Your ſervant,
G. I.

To the Reader.



A Sermon preached upon the benevolence for Ireland.

GAL. 6. 10.

As we have therefore opportunitie let us doe good unto all men, especially to them who are of the houshold of faith.

OUr Saviour Christ doth reduce the ten Commandements unto two, the love of God, the love of our neighbour, *Luke* 10. 28. Saint *Paul* includes all in one word *love*, as you may finde it in the 14. verse of the precedent Chapter. *All the law is fulfilled*

in one word, even in this, Thou ſhalt love thy neighbour as thy ſelfe. But then this love muſt bee active, and working, not lazie and idle, but practicall, ſhewing it ſelfe in actions of charity without wearineſſe: And the Apoſtle gives a good reaſon for it in the verſe that goes before my Text, *Let us not be weary in well-doing: for in due ſeaſon we ſhall reap if wee faint not.*

As we have therefore opportunity, let us doe good unto all men, eſpecially to them who are of the houſhold of Faith.

In which words I obſerve theſe parts: Firſt, an act, *Let us doe*: Secondly, the quality of it, *Good*: Thirdly, the object in generall tearmes, *Vnto all men*; In ſpeciall tearmes, *The houſhold of Faith.* Fourthly, the time when, *Whileſt we have opportunity*: Fifthly, the motive, or reaſon perſwading us thereunto, intimated in the illative particle of my Text, *Therefore*; which referres us backe to take a view of what hath been ſayd before: and there we ſhall finde a reaſon given in the verſe immediatly preceding

ceding my Text; becauſe *wee in due ſeaſon ſhall reap.* As if hee ſhould have ſaid, If we ſow our good workes with a charitable hand upon all men, eſpecially upon the houſhold of Faith, we ſhall in the time of gathering at harveſt, when the Wheat ſhall bee gathered into the Garner, and the Chaffe burnt with unquenchable fire, reap a plentifull crop, a full, ample, and gracious reward of our Charity, *In due ſeaſon we ſhall reap if we faint not.* So as for the ſprinkling and ſcattering of a ſmall portion of our goods in a convenient ſeed-time for workes of charity, wee ſhall have a large returne of the principall, with intereſt, in the ſeaſon of harveſt at the laſt day.

As we have therefore opportunity, let us doe good unto all men, eſpecially to them who are of the houſhold of faith.

I begin with the firſt parts, the act, and the quality of it: *Let us doe good.*

Above all things, ſaith the Apoſtle, *put on Charity, which is the bond of perfection*, Coloſſ.

loſſ. 3. 14. *Now abideth Faith, Hope and Charity; but the greateſt of theſe is Charitie,* 1 Cor. 13. ult.

David calls that man happy, whoſe ſins are covered: *Beatus vir cujus tecta ſunt peccata: Bleſſed is hee whoſe unrighteouſneſſe is forgiven, and whoſe ſinne is covered,* Pſal. 32. 12.

And *Salomon* ſayes, *That love covers all ſinnes,* Prov. 10. 12. And St. *Peter* ſayes, that *Love covers a multitude of ſinnes. Multitudinem peccatorum operit charitas; above all things have fervent Charity: for charity covers a multitude of ſinnes,* 1 Pet. 4. 8.

Though I ſpeake with the tongues of Men and Angels, and have not Charity, ſaith the Apoſtle, *I am but as ſounding Braſſe, and a tinckling Cymball. And though I have the gift of Propheſie, and the underſtanding all myſteries, and all knowledge, and though I have all faith, ſo as I could remove mountaines, and have not Charity, I am nothing.*

Therefore whileſt wee have opportunity, let us doe good unto all men; eſpecially to thoſe of the

the houſhold of faith.

Hee that ſhall ſay I have quieted my thoughts through the merits of Chriſt Jeſus, and my faith in him, and that I am reconciled, and have made my peace with God, and therefore from henceforth I may ſay, with Saint *Paul*, that *I know a crown of righteouſneſſe is laid up for me*, and hath not charity, deceives himſelfe, and the truth is not in him. 2 Tim. 4.8.

It was moſt excellent counſell which the Prophet *Daniel* gave King *Nebuchadnezzar*, *Breake off thy ſinnes by righteouſneſſe, and thy iniquity by ſhewing mercy to the poore.* Dan. 4. 27.

The man that ſtood before *Cornelius* in bright cloathing told him, *that his praiers were heard, and that his almes deeds were had in remembrance in the ſight of God.* Act. 10. 30.

Therefore while we have opportunity, &c.

To doe good, and communicate forget not, for with ſuch ſacrifice the Lord is well pleaſed. Heb. 13 16.

Eſurivi, ſaies our Saviour Chriſt, *I was an hungery, and yee gave me meate, I was*

thirſtie, and yee gave me drinke, I was a ſtranger and yee took me in, naked and yee cloathed
Matt. 25.35 me, I was ſick and yee viſited me, I was in priſon, and yee came to me, therefore venite benedicti patris mei, come yee bleſſed of my father, poſſidete regnum, take poſſeſſion of an eternall kingdome: the declaratiue reaſon is, Quia eſurivi, I was an hungred and yee gave me meat.

Therefore whilſt we have opportunitie, let us doe good unto all men, &c.

And ſo I come unto the obiect,

All men.

What unto our enimies? that is a hard matter, that goes againſt the haire; a taske that will ſtartle fleſh and blood to undertake, but this is a law which our Saviour Chriſt doth impoſe upon us; *But I ſay unto you, love your enemies.*
Mat. 5.44.

Antiently *lex talionis* was in uſe with the Jewes, and the Gentiles, as may be gathered out of the 38. of the ſame chap. And this to many ſeemed a naturall and a juſt law, as we find in *Ariſt. A. Gellius, Alex. ab Alexan.* and others.

Plutarch

Plutarch reporteth that the firſt of the houſe of the *Cornelii* that was burned after his death was *Sylla*, fearing the ſame puniſhment, *lege talionis*, ſhould bee inflicted on him which his enemy *Marius* had ſuffered, whom he pluckt out of his grave.

But our Saviour croſſing this law, ſaith, *this was a law of old, an eie for an eie, and a tooth for a tooth; But I ſay unto you, doe good to thoſe that hurt you, bleſſe them that curſe you, pray for your perſecutors*, as in the ſame Chap. verſe 44. Mat 5. 38.

I confeſſe that this is the greateſt temptation, and the hardeſt encounter that fleſh and blood is put to. Saint *Auguſt.* making a repetition of all the commandements, ſayes, that there is none harder to be kept, then that of loving our enemies, and reſtraining the appetite from revenge againſt them that ſhall defame, and perſecute us.

Quis cum invenerit inimicum, dimittet eum in via bona, ſaith *Saul*, who when he hath taken his enemy at an advantage, will let him goe in ſafetie.

What

What a hard matter will it bee then according to the command of the Apostle, heer in my text, to doe him good? *Redime me a calumniis hominum ut custodiam mandata tua*, keep me from the slanders of men that I may runne the way of thy commandements; whereby it seemes that *David* having set before him all the commandements of God, the slander of his enemes did so bow his resolution, that he did, as it were, say, oh Lord! if thou dost not redeeme me from this temptation, I shall hardly bee able to serve thee, as I would. Psal. 92. *Paulò minus*, saith *David*, againe upon the same occasion, *habitasset in inferno anima mea*, a little more, and my soule had dwelt in hell, the motions of revenge put me into such speed, that if the hand of the Lord had not forcibly held me back, I had run in my fury headlong to hell.

But that which to man seemes impossible, God makes easie, and therefore our Saviour saies, *jugum meum suave, & onus leve*, Matt. 11. *My yoake is easie and my burthen light*. He that

gives

gives the commandement, will give us ability to performe it in ſome meaſure.

Nolentem pervenit ut vellet, volentem ſubſequitur, ne fruſtra vellet. Aug.

He will give us his preventing, and his ſubſequent grace to make us both willing and able to obey his command, in doing good unto all men, even our enemies.

Iudicium ſine miſericordiâ qui non faciunt miſericordiam, Let him, ſaith Saint *Iames, looke for no mercy in the world to come, that ſhewes no mercy in this life.* Jam. 2. 13.

One of the reaſons why *Hamon*, King *Aſſuerus* great favorite, found no pitty in Queen *Heſters*, nor the Kings breſt, though he begged it on his knees with teares in his eies, was, for that he had plotted ſuch a mercileſſe villanie, as to deſtroy all the Iewes, both men, women, children, at one blow, and therefore hee was thought to deſerve no favor. Heſt. 1. 3.

Nathan propounding unto *David* that parable of him, that having many ſheepe of his owne, had robbed his neighbour of

his onely ſheep, having no more beſides in all the world, was ſo incenſed againſt this ſo great an injurie, that he held him for the
2. Sam. 12. preſent unworthy of pardon. *As the Lord liveth he ſhall die.*

The word of God cannot faile. *Heaven*
Matt. 24. 35. *and earth ſhall paſſe away, but my words,* ſaith our Saviour, *ſhall not paſſe away.*

Am. cap. 4. & cap. 6. And the Prophet *Amos* threatneth cruell perſons with moſt ſevere puniſhment.

And *Salomon* ſaies *that the hard heart ſhall have many a ſhrewd pang when hee lies upon his death bed.* But our Saviour beſtowes a bleſſing upon thoſe that are ready to do good,
Mat. 5. 7. and to ſhew mercy unto others. *Bleſſed are the mercifull, for they ſhall obtaine mercy.*

As we have therefore opportunity let us doe good to all men, eſpecially to them, who are of the houſehold of faith.

And ſo I come to the particular object, *the houſhold of faith, eſpecially to them who are of the houſhold of faith.*

It was the cuſtome of the primitive Church to have their goods in common

that

that the neceſsities of every man might be ſupplied. *As many as were poſſeſſors of lands and houſes, ſold them, and brought the prices of the things that were ſold, and laid them down at the Apoſtles feet, and diſtribution was made unto every man, according as he had need.* Act. 4.34.35.

But now men are ſo farre from doing ſo, that diſtribution might be made according to the wants of other men, that they doe not only rob them, but the Apoſtles alſo, nay God himſelfe. *Will a man robbe God,* ſayes the Prophet in the Lords name, *Yet ye have robbed me: but ye ſay wherein have we robbed thee? in tythes and offerings.* Mark what followes; *Ye are curſed with a curſe, for yee have robbed me.* I make no application of what I have ſaid, if any man here preſent be guilty of this ſinne, let him take heed that he partake not of the curſe. The words are Gods, *Yee are curſed with a curſe,* the reaſon is, becauſe yee have robbed the Lord, and it is plainly ſet downe wherein yee have robbed him, *ye have robbed him in tythes and offerings.* Mal. 3.8. Mal. 3.8.9.

Saint *Paul* ſayes, *that they which miniſter about holy things, live of the ſacrifice, and they which wait on the Altar, are partakers of the Altar*: even ſo hath the Lord ordained that *they which preach the Goſpel ſhould live of the Goſpel.* And here in my text hee doth enjoyne us, *to doe good unto all men, eſpecially to thoſe who are of the houſhold of faith*, & preach the Goſpel and faith in Jeſus Chriſt.

1Cor.9.13. 14

All are to be relieved, eſpecially the faithfull. It is a cruell hard-heartedneſſe to ſee a Chriſtian in want, and not to relieve him. If I ſhould ſee a true profeſſor of faith in Chriſt Jeſus beg his bread, or walke unclothed, and ſhould not feed him, and with mine owne garment cover his nakedneſſe, I were worthy to eate the bread of affliction, and drinke the water of bitterneſſe, and to want a worſe garment then *Adam* had to cover his nakedneſſe. But alaſſe! charity now adayes is cold.

Probitas laudatur & alget.

Where

Where are the Hoſpitals, and the goods beſtowed in *pios uſus*, which were frequent heretofore? Where is hee that cryes out with *Zacheus, Behold, if I have done any man wrong, I am ready to returne him ſatisfaction, and halfe my goods I give unto the poore.* Luke 19.8. What followes hereupon, but the bleſſing of all bleſſings, ſalvation. *And Ieſus ſaid unto him, this day is ſalvation come into thy houſe.* Verſe 9.

Therefore while we have opportunity, let us doe good unto all men, eſpecially to thoſe that are of the houſhold of faith.

While we have opportunity.

Why not to day? *To day if you will heare his voice, harden not your hearts.* This is the day wherein you may exerciſe your charity, and ſhew your love to the Goſpell, doe not neglect it, for perhaps you may never have the like. We are not ſure to live another day. Remember how the foole in the Goſpell was deceived in his expectation. Luke 12.20. And therefore I exhort you to do it to day, *while it is yet called to day*, leſt yee dye before to morrow.

And truly I never knew greater reason for it. *Res ipsa loquitur*, if I should bee silent, the knowne wants of our poore brethren in Ireland were motive sufficient to put heat and life into a cold and dead pitty, into a frozen, benummed, and soulelesse charity.

Now is a time to shew your love to the Gospell, you that in shew are the great professors of it, now you have an opportunity to manifest your love to Christ Jesus, and your zeale to his flocke, *to the people of his pasture, and the sheepe of his hands*, who have not onely lost their greene pastures, and waters of comfort, but their wooll, skin, and flesh, by the pawes and teeth of the papisticall, Jesuiticall Irish Wolves. I feare we are not all so valiant, as with our swords, with *David*, to endeavour to rescue and deliver these harmlesse Lambes out of the mouths of these Romish Beares and Lions, *to take them by the beards, and smite them*, as he did: yet let us labour by supplies & maintenance, & by our benevolence to preserve

1. Sam. 17. 35.

preſerve thoſe from the ſword, and hunger, and cold; that have eſcaped their fury.

I have read many ſad ſtories of the miſeries of Chriſtians, but never the like to this of our brethren in Ireland. Whole families, nay whole pariſhes, nay whole townes, nay whole Counties, and in them (beſides thouſands of the Plebeians, and poorer ſort) many of the Gentry, and ſome of the Nobilitie, and beſt ranke, have been robbed, and tortured, and murthered, nay worſe then this, for there is a cruelty beyond death, their naked bodies have beene throwne out into the open ayre, no man being ſuffered to bury them, and left a prey for Swine, Wolves, Dogs, Vultures, and Crowes, and other beaſts and birds of raven and prey. Nay I can tell you greater cruelties yet, for there may be more cruelty ſhewed to the living, then to thoſe that are murthered in a uſuall way, either at their death, or after their death. When they have ſpoiled the profeſſors of the Goſpell of all their goods, (who were worth thouſands a little

a little before) they have ſtript, and raviſht, and whipt them, and ſent them away naked, not ſparing women with childe, and giving ſucke, though of the beſt ranke, mercileſly expoſing them to hunger and cold in the midſt of winter, ſometimes in raine, ſometimes in ſtormes, and ſometimes in ſnow, whereby ſome hundreds, may I not ſay thouſands? have beene ſtarved, or frozen to death. Neither hath the houſe of God beene ſafe from their fury.

——Quis talia fando
Temperet à lachrymis?

Pſal. 79. 1, 2, 3. So as we may ſay with *David*, *O God, the Heathen are come into thine inheritance, thy holy Temple have they defiled, and made Ieruſalem a heape of ſtones, the dead bodies of thy ſervants have they given to be meat to the fowles of the aire, and the fleſh of thy Saints unto the beaſts of the land; their blood have they ſhed like water on every ſide of Ieruſalem, and there was no man to bury them.* Wherefore it is time for

for us to pray with him, *Helpe us oh God of our salvation, for the glory of thy name.* For they have not onely slaine thy people, and thy Priests, but have blasphemed thy name, torne thy sacred word, trod it under foote, rolled it up and downe in durty and mirie places, and then cast it into the faces of thy Saints with disdaine, and scorne. Verse 9.

And shall not we that are Christians endeavor to our utmost to preserve the house of God, the people, the Priests, the word, the name, the glory of God from such wickednesse, prophanation, and blasphemie?

You that are the best Christians shew your selves most forward in this worke, by your bountie shew your zeale to Christian religion, to Christs deere servants, to the Gospell of Jesus Christ, to the name, and glory of God almighty.

Give me leave to alter Saint *Pauls* words alittle, and to say, *Non quæro vos, sed vestra.* I desire you not to venter the spilling of your bloods, or the losse of your lives, but 2 Cor. 12. 14.

your charity, your benevolence for the releife of your bretheren, your poore distressed brethren in Ireland, and this I begg for the Gospell sake, for Jesus Christ his sake, for Gods sake.

Now shew your faith by your works, you that boast so much of your faith, otherwise we may suspect the life of it, for faith
Jam. 2. without workes, is but a dead faith.

Gal. 5.6. *Not circumcision, nor uncircumcision*, sayth Saint Paul, *but faith that worketh by love.* Faith that workes not by love, can no more save your soules, then a dead man can protect your bodies: shew then your faith by your love, and your love by your bounty, to cloath, and feede the distressed servants of Iesus Christ. Besides what I have alleadged already for this purpose, there is a motive sufficient in the latter part of the precedent verse, *We shall reape if we faint not. Let us not bee weary of well doing, for in due season wee shall reape, if wee faint not.* And that is the last part of my Text, a motive

tive to excite and ſtir us up to a timely and ſeaſonable benevolence. *We ſhall reap if we faint not.*

So you ſee I deſire nothing but what tends to your owne good.

He that is merciſull rewardeth his own ſoule, Prov. 11. 17.
ſaith the Wiſeman. Hee doth himſelfe a curteſie, he placeth his eſtate there, where the hand of the worſt fortune, or enemy, cannot reach it. He that hath money, goods, houſe, or land,

Quantum non milvus oberret,

may in a ſhort time bee as much neceſſitated as ever *Iob* was. Riches have wings, and flie from us: if the element of fire or water prove our enemie, and ſet upon us, in an inſtant it may make us poor enough, but the ſword is the roughеſt gameſter of all, and that commonly ſweepes away the whole ſtake at once, without leaving us any thing whereby we may ſet up againe.

Quas autem dederis ſemper habebis opes.

So as we are ſure of nothing, but what we
Math.19.20. give away. *Lay not up therefore for your ſelves treaſure upon earth, where the ruſt and moth doe corrupt, and where theeves breake through and ſteale: but lay up for your ſelves treaſures in heaven, where neither ruſt nor moth doth corrupt, and where theeves doe not breake through and ſteale.*

Prov.19.17. *Hee that pittieth the poore, lendeth to the Lord, and looke what he layeth out, it ſhall be paid him againe.*

Let therefore the light of your charity and bounty ſhine before men, that others by your example may bee ſtirred up to workes of pietie, that ſo your Father which is in heaven may be glorified, and your poore brethren in Chriſt Jeſus relieved.

Pſal.41.1. Remember what the Prophet *David* ſayes, *Bleſſed is the man that provideth for the ſicke and needy, for the Lord ſhall deliver him in the time of trouble.*

And the greater proviſion you make for them, the greater ſhall be your deliverance

in

in your neceſſitie. For Saint *Paul* ſayes, *that he that ſoweth little, ſhall reape little, and he that ſoweth plenteouſly ſhall reape plenteouſly. But yet let every man doe according as he is diſpoſed in his heart, not grudging, or of neceſsity, for God loveth a cheerfull giver.* 2 Cor. 6. 7.

Be ready then and forward *to give almes of thy goods, and turne not thy face from theſe poore ſoules, and then the face of the Lord ſhall not be turned away from thee.*

As therefore you love your brethren in Chriſt, as you love the Goſpel of Chriſt, as you love the name and glorie of Chriſt Jeſus, as you love your owne ſoules, in a liberall manner extend your compaſſionate charitie for the reliefe of your poor diſtreſſed brethren in Ireland, *ſo you ſhall gather to your ſelves a good reward in the day of neceſsity*, and in due ſeaſon reape the fruit of it by the mercy of our heavenly Father: to whom, with the Sonne and the Holy Ghoſt, be aſcribed all power, might, and majeſtie, both now and for ever. *Amen.*

FINIS.